

SANYAS

with Vairagya Shatakam of Bhartrihari

Its significance and importance

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CONTENTS

1. Dedication: Page— 3
2. Part A—The Concept of Sanyas as enunciated in the Upanishads: Page— 4
2. Part B—Vairagya Shatkam of the sage-king Bhartrihari: Page—16
4. About the Author: Page—39

DEDICATION

THIS BOOK IS DEDICATED TO MY BELOVED LORD RAM

I dedicate this Book to Lord Sri Ram who is my dearest of dear, most beloved, the essence of my life and being, and for whom, and for whose pleasure, and on whose behest, and on whose divine mission, this book is dedicated.

Nothing that I write is of my own creation. It is the Lord who is getting it done. So I deserve no credit. However, being an ordinary man like the rest of us, I may have committed errors, and for those I beg forgiveness. I hope this book will help to continue the great tradition of singing the glories of the different aspects of same indivisible one Divinity in order to meet diverse needs of the Soul, the Spirit, one such being to find peace and happiness amidst the surrounding turmoil of the world by being able to spend some time in the thoughts of the Divine Being, the same 'Parmatma', the same Lord known by different names in different tongues.

No creature is perfect; it's foolhardy to claim so. The best of paintings cannot replace the original; the best of words cannot express the original emotions and sentiments. Even the Lord was not satisfied by one flower or one butterfly—he went on endlessly evolving and designing newer forms. So, I have done my best, I have poured out my being in these books. Honestly, I am totally incompetent—it was the Lord who had done the actual writing and had moved my fingers as if they were merely an instrument in his divine hands. But nonetheless, it's a tribute to the Lord's glory that he does not take the credit himself, but bestows it to them whom he loves as his very own. And to be 'his very own' is indeed an unmatched honour. However, I still beg forgiveness for all omissions, commissions and transgressions on my part that I may have inadvertently made. It's the Lord's glories that I sing, rejoice in, write on and think of to the best of my ability. I hope my readers will also absorb the divine fragrance effusing from the flowers representing the Lord's books, enjoy the ambrosia pouring out of them and marvel at the Lord's stupendous glories.

I submit this effort at the holy feet of my beloved Lord Ram whom even Lord Shiva had revered and worshipped. And surely of course to Lord Hanuman who was a manifestation of Shiva himself. Finding no words to express my profound gratitude to Ram, I just wish to remain quiet, and let my silence do the speaking and praying on my behalf.

I hope the reader will find my book useful and interesting. Since English is an international language, this book will help the English speaking world to access this masterpiece of classical Indian scriptural text.

"He leadeth me! O blessed tho't!
O words with heav'nly comfort fraught!
What-e'er I do, wher-e'er I be,
Still 'tis God's hand that leadeth me!" [A Hymn by: Joseph Henry Gilmore in 1862.]

Ajai Kumar Chhawchharia

‘Sanyas’

with Vairagya Shatakam of Bhartrihari

(Part - A)

The Concept of Sanyas

The life of a Hindu man is divided into four segments or sections of roughly twenty-five years each. These are called the ‘Ashrams’. They are the following—

(a) Brahmacharya—this is the 1st phase of life in which a person studies the scriptures under the tutelage of a wise teacher. This phase of life is marked by austerities, keeping of vows, observing celibacy, abstinence and continence as well as leading a regimental life style of a boarding school.

(b) Grihasta—when a person has studied and prepared himself to face the world, he comes back to his house and enters the 2nd phase called Grihasta Ashram which is a householder’s life. He marries, raises a family, produces wealth and helps to carry forward the cycle of creation. This is the most important and enjoyable phase as well as the most tough one because on the one hand there are the comforts and pleasure of the world to be enjoyed, and on the other hand there are the various tribulations and miseries of a family life alongside the dealings with this deceptive world with all its accompanying horrifying problems.

(c) Vanprastha—this is the 3rd phase when a man hands over the responsibilities of the world to his heirs and renounces his attachments to the house as well as the world, and heads for the forest, leaving the home for his next generation. It is now that he goes on pilgrimage and prepares for the final stage of his life.

(d) Sanyas—this is the 4th and last stage of life when there is complete cutting-off of all the ties with the world, spending time in contemplation and meditation, living a life of total renunciation, and begging for food for survival while single mindedly endeavouring for emancipation and salvation. This phase of Sanyas also has many stages depending upon the spiritual elevation and accomplishments of the aspirant, viz. Kutichak, Bahudak, Hansa, Paramhans, Turiyatit and Avadhut.

In brief, the ‘Brahmacharis’ are celibates students who must exercise the greatest self-restraint in order to concentrate their energy on their studies. It is the first phase of life.

The ‘Grihastha’ is the householder. After study, the student marries to raise a family and contribute to the continuation of the cycle of creation. This marks the second phase of life. The ‘Vaana-prastha’ is a person who hands over the responsibilities of worldly affairs to his heir and prepares to lead a retired life, literally though the word means to ‘retire to the forest’. This is the third phase of life. And finally, the ‘Sanyasi’ is a person who has renounced the world and spends his time in meditation and contemplation. This is the fourth and the final phase of life.

These four Ashrams, their characteristic features and virtues are described in detail in an Upanishad called *Ashramo-panishad* belonging to the Atharva Veda tradition. Refer also to *Kathrudra Upanishad* of Krishna Yajur Veda, verse no. 3 in the context of one taking the vows of Sanyas, the renunciate way of life which is the fourth and the last phase in the life of a man which prepares him for his final liberation and deliverance from this world.

The *Duration* of each Ashram—The *Naradparivrajak Upanishad* of the Atharva Veda, Canto 1, verse no. 2 states the number of years one Ashram should ideally consist of. According to it, Brahmacharya Ashram lasts for twelve years, Grihastha Ashram for twenty five years, Vanparashtha Ashram for another twenty five years, and then comes the Sanyas Ashram for the rest of one’s life.

There are many Upanishads spread over all the five divisions of the Vedas which deal with the concept of ‘Sanyas’ (pronounced as ‘Sanyaas’) in elaborate detail, and elucidate on all the finer points of this form of life which is considered the best and the most exalted form of existence that a wise, erudite and enlightened person is expected to live once true enlightenment dawns upon him, leading him to total renunciation of this artificial world, creating a sense of complete dispassion and detachment towards it.

The word ‘Sanyas’ as a noun broadly means ‘a life of renunciation and abandonment of all worldly desires, attachments, passions, needs etc. and turning towards self-realisation in preparation for the final exit from this temporal world’. As a verb, it refers to the actual leading of such a life. A ‘Sanyasi’ is a person who decides to lead a life of Sanyas, diligently and faithfully.

All the various Upanishads on this subject, a list of which is given at the end of part A of this appendix, give details of the various aspects of Sanyas—its meaning, how to get initiated into it, its basic principals, a detailed guideline of the various do’s and don’ts (e.g. Sanyasopanishad, 2/104-108) for a meaningful life of Sanyas, its symbols, its tenets, its various stages, its pitfalls as well as how to avoid them, its rewards, its eligibility criterion etc. (e.g. Narad-parivrajak, Canto 3, and Sanyaso-panishad, Canto 2, verse 1-7) etc. For details, the reader should see the main text of these Upanishads, English version of all have been written by this humble author and published in separate volumes according to the Veda they relate to.

However, here we shall see the broad aspects of Sanyas and its general classification. This is because it will help to get a general idea of the concept.

The Atharva Veda's *Annapurna Upanishad*, Canto 5, verse no. 47 describes 'Sanyas' as follows—"A high degree of renunciation, detachment, dispassion, non-involvement and contentedness in which all the Sankalps (volition, ambition, determination, resolution etc.) vis-à-vis the world are exhausted is known as 'Sanyas'."

The Sanyasi is one who has been successful in exercising control over his mind and the sense organs (five organs of perception—eyes, nose, tongue, ears and skin, and their respective senses—sight, smell, taste, hearing and bodily comfort and gratification or touch). He has also controlled his organs of action (hands, legs, mouth, genitals and excretory). He is completely dispassionate towards and detached from the mundane, artificial and illusionary world of materialistic comforts, because he has realised the futility of its pursuit as well as its falsehood. He has realised that all this is like a dream; even his body is an illusionary self and will decay and perish like the whole world, and that his true identity is the Atma which is, inter alia, imperishable, pure, conscious, eternal, universal, immanent and one like the supreme Atma of the cosmos which is called Brahm. He treats his body like a temporary cage for his pure self which is the Atma, and therefore endeavours to fly off into freedom like a trapped bird fleeing from its cage at the first opportunity.

There are many words used as synonyms for a Sanyasi —Parivrajak (परिव्राजक), Yati (यति), Avadhut (अवधूत), Hans (हंस), Paramhans (परमहंस), Yogi (योगी) etc. Ascetics and hermits, monks, friars and wandering mendicants are also Sanyasis because they have renounced the world along with its allurements as well as the comforts and pleasures of a family life. But if this renunciation is only superficial just in order to fulfill religious obligations or to show off to the world how pious and holy a person is, or to please the world in some other way, or have been done under some compulsion, whereas in fact the person is internally attracted towards and attached to the world, then such a Sanyasi is a deceitful imposter. Some of the sages and seers cannot be called a Sanyasi in the strict sense of the word because they had wives (e.g., sages Vashistha, Atri etc.) while others are known to have children (e.g., sage Garg, Manu, Gautam). On the other hand, taking into account the basic tenet, objective and essential meaning of 'Sanyas'—which is internal, sincere, honest and truthful renunciation and desire for self realisation— a householder could also be a Sanyasi in theory and reality if he is totally detached mentally from the external world surrounding him, whereas a hermit or an ascetic who pretends to be a renouncer of worldly desires but covertly yearns for it, is nothing else but an imposter, a cheat who is not only cheating the world but also himself.

The emphasis should be on honest renunciation, and it should have its roots in the heart and the mind. External symbols and life style aid the process of Sanyas; they only create an ambiance and psychological foundation conducive to following the path of Sanyas and would help the aspirant in his pursuits of renunciation or leading a life of a sincere and honest reclusive ascetic or a Sanyasi. But if his mind and heart are riveted in the world of sensual comforts, then he better not cheat himself and others by becoming a pseudo Sanyasi.

A Sanyasi should abandon all attachments and infatuations with this world and contemplate upon the great sayings of the Vedas— That art thou, Thou art that, Thou art Brahm, I am Brahm, All is Brahm, I am thou, and Thou am I etc. which lead him to be firmly established in the concepts of non-duality of Brahm and his own pure conscious Atma.

The life of a man is broadly divided into four phases of 20-25 years each—

(i) Brahmacharya— The 1st phase when a person observes continence, celibacy and abstains from indulgences of all kinds, stays with his teacher to study and serve him, and generally leads a regimental and disciplined life of austerity, acquires skills which empowers him to stand on his own two feet as he enters the second phase of life.

(ii) Grihasta— The 2nd householder phase when he marries, raises a family, looks after it, earns money and creates wealth. When his son or heir is mature, he is expected to pass over worldly responsibilities to him and head for the forest, which is the third stage.

(iii) Vanprastha— The 3rd phase which entails going to the forest. This system of going to the forest was envisioned in earlier times, but in modern society it may not be possible and prudent. The basic idea was to step aside from active participation in daily chores of the households affairs and not interfere with the life of the new generation which might not like the ‘old man’s constant nagging’. A Vanprastha was supposed to act as an advisor from a respectable distance. This 3rd phase of life was a preparatory stage for the rigors of the 4th and the final phase called Sanyas. If the householder could not bear with the rigid and lonely life of a Vanprastha, he was not supposed to take to Sanyas. Besides this, one important factor which distinguished a Vanprastha from a Sanyasi was that the former was usually accompanied by his wife and maintained a causal and cursory link with the family and son if it was deemed very necessary, while the latter (Sanyasi) was expected to abandon all contacts with a female as well as all other members of his family, remain all to himself, beg for food, be a wandering vagabond and care not at all for his body as he prepares himself mentally to die. It is also prescribed that if true renunciation sprouts in the heart of a person even when he is young and still in the early stages of the 1st phase of life (Brahmacharya) he can still take to Sanyas directly without passing through the other two phases (refer Yagyavalkya Upanishad, verse no. 1 of Shukla Yajur Veda).

A ‘Parivrajak’ Sanyasi is one who wanders in this world spreading, wherever he goes, the good and truthful knowledge about the Lord, the Atma and Brahm as well as about the truthful nature of the existence and futility of worldly pursuits, of the falseness and artificiality of this world, and the ultimate aim of life which is emancipation and salvation as well as liberation from the fetters that shackles a creature to this mundane world of artificiality and provides its soul with deliverance. So he roams about for the spiritual betterment of others as well as for seeking liberation for his own Atma from the various shackles that tie it down to this world. He must, inter alia, exercise control over himself

as a pre-requisite of Sanyas, because everything else will revolve around this 'self-restraint' factor.

Once having entered this last phase of life, he is ordained, as a preliminary requirement at the initial stage, to wear the following marks— hold a wooden staff and a water pot, wear a sacred thread, a loin cloth, a sling bag, and a 'Pavitri' (a brush of Kush grass to sprinkle water for purification purposes and it is worn like a ring on one of the fingers). These should be regarded by him as symbols of Brahm. As he progresses in his spiritual pursuits, all these external symbols become redundant and should be progressively discarded. This fact has been highlighted in the 'Turiyatito-panishad' of Shukla Yajur Veda.

There are six categories of Sanyasis according to 'Sanyaso-panishad', 2/23 of Sam Veda— (i) Kutichak (कुटीचक), (ii) Bhahudak (बहुदक), (iii) Hans (हंस), (iv) Paramhans (परमहंस), (v) Turiyatit (तुरीयातीत) and (vi) Avadhut (अवधूत). The last is the highest state of Sanyas. This categorization is akin to the various stages that a student has to pass before he becomes a truly enlightened scholar in the spiritual realm. The characteristic features of these six classes of Sanyasis are briefly enumerated below :-

(a) Kutichak —also know as Kutichakra has the following marks —a tuft of hair on the back of his tonsured head, wears a sacred thread and a loin cloth, carries a staff, a water pot, a sheet to cover the body, and a tattered over-garment (like an overcoat). He worships his parents and Guru, stays at a place, possesses a pot to cook food, a light axe and a spade (for emergencies) and a sling bag with him. He repeats holy Mantras, eats cooked cereals, and wears a white, vertical Tilak Mark having 3 erect lines on his forehead. He also carries a trident. [Refer Sanyaso-panishad, 2/24.]

(b) Bahudak —the only difference between this type of Sanyasi and the former is that a Bahudak does not cook his own meal. He begs for cooked food and eats only eight mouthfuls. [Refer Sanyaso-panishad, 2/25.]

(c) Hans—he has a lock of long matted hairs on his head (forming a crown), does not stay at one place, begs for food and wears only a loin cloth on his body. [Refer Sanyaso-panishad, 2/26 and Jabalo-panishad, Section 4-6.]

(d) Paramhans —he does not keep a tuft of hair or a sacred thread. He uses his cupped hands as a pot (instead of regular pot) to take (accept) food from not more than 5 households. He wears a loin cloth, wraps a sheet around him, smears ash over the body, and holds a wooden staff. He discards all the rest. [Refer Sanayso-panishad, 2/27, Paramhanso-panishad, verse no. 2-4, and Jabalo-panishad, Section 4-6.]

(e) Turiyatit —the characteristics of this Sanyasi have been elaborately described in Turiyatito-panishad. Basically, he takes food directly in his mouth like a cow (i.e. instead of using his hands to eat, he uses his mouth to imbibe food directly, like a cow, from his cupped hands in which the food is held), begs from only 3 houses and accepts only fruits or cooked cereals. He firmly believes that his true identity is the pure conscious Atma,

and his body is a lifeless, gross and perishable entity. [Refer Sanyaso-panishad, 2/28 and Turiyatito-panishad.]

(f) Avadhut —this is the most exalted stage in the life of a Sanyasi. He has become equivalent to the imperishable supreme Brahm or Atma, is free from worldly bondages, is an embodiment or a living example of the great sayings of the Vedas (such as, ‘I am Brahm’, ‘You are Brahm’, ‘Whatever that exists is Brahm’, ‘Brahm is Atma’, ‘Nothing but Atma is true’ etc.). He does not have to follow any formal set of rules or tradition or sacraments or rituals. He accepts food like a python—i.e. accepts whatever comes to him without searching for it; he accepts that food which is offered to him by someone who comes to his place to give it to him instead of his going out to beg for the same. He remains ever engrossed in self contemplation, stays alone on mountains, in caves, under trees, and sleeps on the ground on a bed of grass. [Refer Sanyaso-panishad, 2/29-30, Avadhuto-panishad, verse no. 2.]

Besides the above classification based on their physical characteristic features, behaviours, life styles and symbols, the Sanyaso-panishad, canto 2, verse no. 18-22 of Sam Veda enumerates and defines the 4 others categories under which Sanyasis can be classified— (i) Vairagya (वैराग्य), (ii) Gyan (ज्ञान), (iii) Gyan-Vairagya (ज्ञान-वैराग्य), and (iv) Karma (कर्म).

Similarly, a special type of Sanyasi called ‘Vishnu Linga’ has been described in Shatyayani Upanishad belonging to the Shukla Yajur Veda. The word ‘Ling’ refers to the external signs or behavioural patterns that help to identify a person as a Sanyasi, to distinguish him from the rest of the society. A Vishnu Linga Sanyasi is one who is an ardent devotee of Lord Vishnu who has completely dissociated himself honestly from this deluding material world and pursues the path of spiritual enhancement leading to attaining his Lord Vishnu, the supreme Lord through the medium of self realisation and self purification.

Broadly, these 4 classes of Sanyasi can be defined as follows— (i) A ‘Vairagya Sanyasi’ is one who sees falsehood in the visible world, has developed detachment from it early on in life, and renunciation is a natural, inborn trait in him, though he may not be a scholar. (ii) A ‘Gyan Sanyasi’ is one who has learnt about the falseness of the world by studying the scriptures and is consequentially filled with disenchantment with it. (iii) A ‘Gyan-Vairagya Sanyasi’ is one who has experienced everything that is worth experiencing in this world, and has become wisened to the transient and perishable nature of worldly happiness. Being thus experienced and first hand witness, he realises the truth of what is said in the scriptures, and this knowledge or Gyan, which he has got out of experience and witnessing, nourishes and bolsters renunciation in him and fills him with dispassion and detachment towards this artificial and perishable world, he has Gyan as well as Vairagya. (iv) ‘Karma Sanyasi’ is one who takes to Sanyas at the end of the 3rd phase of life as a matter of routine or course as an expected way of life as ordained by the scriptures and by tradition, fearing ignominy, censor and reproach from the society if he does not do so, though renunciation has not sprouted in his heart.

We can cite some example of great sages who belonged to different classes of Sanyasi as described above— (i) Kutichak —Gautam, Bharadwaj, Yagyavalkya and Vashistha; (ii) Paramhans —Samvartak, Aruni, Shwetketu, Jadbharat, Dattatreya, Shukdeo, Vamdeo, Haritak (Bhikshuko-panishad, verse no. 1, 5), Durbasa, Ribhu, Nidaagh and Raivtak (Jabalo-panishad, 6/1).

The five external signs or symbols held by such Sanyasi are the following—a trident, sacred thread, loin cloth, a tattered sling bag (or a water pot), and a ‘Pavitri’ (a brush to sprinkle water for purification purposes; also a finger ring made of Kush grass). (Shatyayani-panishad, verse no. 6 and Kundiko-panishad, verse no. 10). The signs on his body are the tuft of hair, tonsured head and a Tilak Mark on the forehead, but as he progresses in his spiritual pursuits, it is expected that he would abandon all these external visible signs of Sanyas and remain without them (refer Yagyavalkya Upanishad, verse no. 7 and Sanyaso-panishad, canto 2, verse no. 8).

A true Sanyasi should treat the divine symbol OM as incorporating all the symbols of Sanyas (Shatyayani Upanishad, verse no. 8), and should be always engrossed in contemplation upon the supreme Brahm and his pure-self (Sanyaso-panishad, 2/36-73).

Generally speaking, he should eat just sufficient enough to sustain his body, and that too by begging. He should treat his body as a carrier of the Atma till the time comes for the latter to discard it and find freedom by merging itself in the supreme Atma or Brahm. He should not stay in one place for long, and should select a lonely place for such temporary dwelling. He should not even accept disciples (Sanyaso-panishad, 2/98), nor worship Gods or idols (Sanyaso-panishad, 2/74-75, 97). Among other things, he should abhor contacts with a woman and guard against anger and wrathfulness (Yagyavalkya Upanishad, 14-23, 28-31).

What is the purpose of taking the rigorous vows of Sanyas? This has been answered precisely in Kundiko-panishad, verse no. 5-9; his ways of thinking have been enumerated in verse nos. 14-17, 23-27, and his basic life style in verse no. 11-13, and 28 of this Upanishad. In its verse no. 28-27, his broad, all-encompassing views about the Atma and his enlightened approach towards his non-dual self, leading to what is called ‘self realisation’ has been highlighted. Similar eclectic and ethereal views are also expressed in Sanyaso-panishad, canto 2, verse nos. 36-73.

The Characteristics of a true Vairagi— person who is has true renunciation—has been described in the *Varaaha Upanishad*, Canto 2, verse nos. 4 and 37 of the Krishna Yajur Veda tradition. Now let us see what it has to say on the subject—

“verse no. 4 = He should abandon all kind of attractions, attachments, infatuations, longings or a sense of belonging that he might have for anything—i.e. he should develop profound degree of renunciation as mentioned earlier in verse no. 2 above. He should learn to exercise the greatest of restraint on his self and the organs of the gross body.

Instead, he should be firmly of the view that his true 'self' is nothing else but pure consciousness which is a mere neutral witness of everything, without getting emotionally attached with anything. That is, he should develop the noble and auspicious view that 'I am that pure immaculate cosmic Consciousness which is a neutral witness to everything in this world.' [A witness is supposed to be neutral, unemotional, detached and uninvolved in the happening. This helps him to observe things in the correct perspective and his version is regarded as authentic as opposed to biased witnesses who would see things from a pre-conceived angle and develop a tainted view of the same event. If a witness to an event is not dispassionate and neutral, then he is not worth relying; he is not a true and honest witness. Therefore, a sincere seeker of the knowledge of Brahm should, and is expected to, inculcate the great virtues of complete dispassion for, detachment with and non-involvement in the world and its affairs.] (4).

“verse no. 37 = A Vairagi (a renunciate and dispassionate person who has sacrificed his desires for worldly charms in order to attain spiritual emancipation and salvation) abandons all forms of contacts or companies with everything related to 'grossness and untruth' such as the world and the body just like a person running away from a snake or throwing one if it is caught by mistake. [That is, he is terribly scared of this contact and treats it as dangerous as the snake. He might be entangled in it till he has not become aware of the Truth, but once this awareness comes he would not lose a single moment in discarding the world and the body.]

A Vairagi desirous of sacrificing the sensual attractions of worldly charms and the overwhelming urge for sense gratification, collectively called 'Kaam' (literally lust, yearnings, lasciviousness and passions; desire for sensual gratification and enjoyments of the material world and its juicy attractions) on the altar of nobler pursuits and higher goals of life should abandon contact with a beautiful woman just like the case when people shun a rotting corpse and go away from it at a distance because of the foul and loathsome stink emanating from it.

He abandons all the sense objects of this enchanting but entrapping and deluding material world like they were horrible poison though this world is very difficult to eliminate and shun. [That is, he would have to make conscious effort to renounce this material world. It is a difficult proposition and would require strong will and resolve.]

Such exalted persons are called 'Param Hans', literally one who is as pure and uncorrupted as the divine Swan¹, as they regard their own selves (i.e. their soul and true 'self') as an image of the supreme Lord known as Vasudeo (Vishnu the sustainer and protector of the creation, the Lord who had incarnated himself as Varaaha). With this eclectic and sublime concept of the 'self', they become spiritually enlightened and think in this term—'I am indeed Vasudeo'. [A wise and self-realised person understands that his true 'self' known as the Atma is none other than the supreme Atma of creation. It is indeed the microcosmic form of the cosmic Consciousness that pervades uniformly in all the units of creation, whether as the mortal individual living being or the immortal entities known as Gods. Refer verse nos. 34-35 of this Canto 2 above. Vasudeo is another name of Lord Vishnu, the personified Supreme Being. Hence a self-realised person

develops the enlightened view that his Atma is as divine, ethereal and sublime as the cosmic Atma that lives in Lord Vishnu, i.e. there is no difference between the two. This is the great 'Advaitya' or non-dual philosophy propounded and espoused by the Upanishads.] (37).

[Note—¹The enlightened and realised person thinks of himself as a Hans or a Swan and feels exhilarated that he is not an ordinary man bogged down by worldly fetters, but an exalted soul that is like a Swan.

The bird Swan or Hans is considered the most pure, clean, wise, erudite and clever among the birds. It is said to eat pearls, which means it picks up and accepts only the best amid the variety of things available to it in the form of an assortment of various gems and jewels representing the dazzling charms of this world. It is also reputed to drink milk leaving aside the water content in it symbolising its ability to imbibe the essence and the best, and leave the rest aside. It is also the vehicle of Goddess Saraswati, the patron Goddess of knowledge, wisdom, intelligence, speech and learning, indicating that it bears these glorious virtues. Hence, the reference to a swan while describing a creature conscious of the vital wind or Pran passing through him means the basic, inherent and intrinsic tendency of that wisened and intelligent creature is to be the best, most pure and divine, wise, awakened and enlightened, adroit, clever and sagacious like the swan, and pick all the goodness and forsake all that is bad in this world. Saraswati rides on a swan, symbolising the creature's inborn enlightenment and excellence of his mental caliber. Symbolically, Saraswati resides in his Pran because it rides on the swan, i.e. in his heart, throat and mind—that is, his heart has purity of emotions, he speaks well of all, and his wise words are sought after by all as priceless gems of wisdom, and his mind is intelligent, discerning and noble. A wise man is expected to pick the truth from amongst the basket of assorted charms present in this creation, and leave aside the non-truths.

The alphabet 'Ha' of the word 'Hans' is sounded by the vibration of the exhaled wind passing through the vocal cords present in the throat or the wind pipe which connects to the nose, while the alphabet 'Sa' is sounded by the root of the tongue which opens into the mouth when the breath is inhaled. Both the nose and the mouth open in the same cavity called the throat. Hence, the inter relationship between 'Ha' and 'Sa' is evident. The main objective of this Upanishad is to make the Yogi (a person who follows its tenets of meditation) aware that he is like the divine swan, but he was unaware of his own divinity and sublimity, his exalted and noble stature, till that was pointed out to him. So he must become one like a 'swan', remind himself constantly that he is like a swan, and he must not do anything or act in anyway which is not befitting his exalted and superior status which is equivalent to a wise swan.

During the twenty-four hour period covering a single day and night, a person inhales and exhales, or breathes, roughly twenty-one thousand times, because each cycle of inhalation and exhalation is equivalent to saying one Mantra 'Hans' consisting of the two syllables 'Ha and Sa' (refer Dhyānbindu Upanishad, verse no. 63).

The Dhyān Bindu Upanishad, verse no. 24 and 62-63, and the Yogshikha Upanishad of Krishna Yajur Veda tradition, Canto 1, verse nos. 131-132, Canto 2, verse nos. 9-11, and Canto 6, verse no. 20, 52-54 of the Krishna Yajur Veda; the Yogchudamani Upanishad, verse no. 82-83 of Sam Veda; the Param Hans and Hanso-panishad of Shukla Yajur Veda tradition are exclusively dedicated to explain the concept of the pure conscious Atma by way of using the metaphor of a Hans.]

These are just a few points cited here to illustrate the concept of true Sanyas. It is futile to go into details here because all the texts pertaining to Sanyas are themselves very exhaustive and detail here would only be repeating the texts uselessly.

List of Sanyas/Sanyaas Upanishads—

The following list groups those Upanishads which have Sanyas as the main theme and classifies them according to the different Vedas to which they relate. English versions of all the Upanishads have been published separately in different volumes by this humble author according to the Vedas in which these Upanishads appear. The chapter number after each Upanishad listed below indicates the chapter of that particular Upanishad as it appears in the relevant volume of the series on the Upanishads classified according to the Vedas to which they belong:--

- (a) Rig Veda Upanishad— (i) Nirvano-panishad (Chapter 5).
- (b) Sam Veda Upanishads— (i) Arunu-panishad (Chapter 3), (ii) Maitreyunu-panishad (Chapter 5), (iii) Sanyaso-panishad (Chapter 10), and (iv) Kundiko-panishad (Chapter 12).
- (c) Shukla Yajur Veda Upanishads— (i) Jabalo-panishad (Canto 4-6, Chapter 3), (ii) Paramhanso-panishad (Chapter 5), (iii) Subalo-panishad (Canto 12-13, Chapter 6), (iv) Niralambo-panishad (Chapter 8), (v) Bhikshuko-panishad (Chapter 13), (vi) Turiyato-panishad (Chapter 14), (vii) Yagyavalkya Upanishad (Chapter 17), (viii) Shatyani-panishad (Chapter 18).
- (d) Krishna Yajur Veda Upanishads— (i) Avadhuto-panishad (Chapter 22), (ii) Kathrudro-panishad, verse nos. 1-11 (Chapter 25), (iii) Varaaha Upanishad, Canto 2, verse nos. 4 and 37 (Chapter 30).
- (e) Atharva Veda Upanishads— (i) Narad Parivrajako-panishad (Chapter 8), Paramhans-Parivrajako-panishad (Chapter 15), and (iii) Parbrahmo-panishad (Chapter 20).

The HOLY BIBLE also lays down certain rules for wandering friars that are very similar to those laid down for mendicant Sanyasis as described in the various Upanishads. These tenets are almost identical. When Jesus Christ sent forth his twelve disciples as his messengers, he laid down certain guidelines for them, which are, inter alia, the following

in the words of the Holy Bible itself—‘These twelve Jesus sent forth, and commanded them, saying, go not into the way of the Gentiles, and into any city of the Samaritans enter ye not,freely ye have receive, freely give. Provide neither gold, nor silver, nor brass in your purse, nor scrip for your journey, neither two coats, neither shoes, nor yet staves for the workman is worthy of his meat. And into whosoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence’ (Gospel, St. Mathew, 10/5, 8-10).

The Holy Bible further says that Jesus ordained his twelve messengers as follows— ‘And into whatever city or town ye shall enter, inquire who in it is worthy, and there abide till ye go thence. And when ye come into a house, salute it. And if the house be worthy, let your peace come upon it; but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear your word, when ye depart out of that house or city, shake off the dust of your feet’ (Gospel, St. Mathew, 10/11-14).

The doctrine for the Sanyas way of life of detachment, dispassion and austerity, the philosophy of non-importance of the body and total renunciation is beautifully encapsulated in these words of the Bible — ‘Take no thought of your life, what ye shall eat, or what ye shall drink, what ye shall put on. Is not the life more than meat and the body more than raiment? Behold the fowls of the air...your heavenly father feedeth them; are ye not much better than they;if God so clothe the grass of the field, shall he not much more clothe you....but seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you, take therefore no thought for the morrow; for the morrow shall take thought for the things itself’ (Gospel, St. Matthew, 6/25-26, 30-31, 33-34). This remarkable doctrine has clear resonance in Sanyaso-panishad.

Regarding abstaining from ‘Mada’ (ego, haughtiness, false pride, arrogance, hypocrisy, vanity), Jesus has this to say — ‘Thou hypocrite, first cast out the beam of thine own eyes’ (Gospel, St. Matthew, 7/5). The repeated restraint imposed by the Upanishads that these texts should not be taught to unworthy disciples is also emphasised by Jesus Christ when he says — ‘Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you’ (Gospel, St. Matthew, 7/6).

The basic idea in following the righteous path is to make one’s life worthy of living. Discipline of mind, body and demeanors, commitment and dedication towards the goal of life, are essential prerequisites for any success. A disciplined and regulated life only goes to improve our selves. To follow the principles laid down in the various Upanishads helps us to make the tree of life good. ‘Either make the tree good and his fruit good. Or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit’ (Gospel, St. Matthew, 12/33). Sure enough, even for those who do not believe in anything as Brahm or Atma, at least this more worldly consideration to be called good and wise, to be known as a good person and to be shown respect, should propel them to a righteous way of life.

Almost the whole Book of Ecclesiastes (the 21st book) of the Old Testament of the Holy Bible is full of wisdom identical and very much in consonant with what the Upanishads

teach to a person who is desirous of taking the vows of Sanyas. Though at times certain of its verses (e.g. 1/1-10, 9/2-10) might appear contrary to the tenets of profound Sanyas, but only when they are read by a fool and out of context, for when the same verses are read properly and with an intelligent mind they would more than others tell us what Sanyas really is about.

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Sanyas

(Part - B)

Vairagya Shatakam of Bhartrihari

During the golden age of ancient India (320 A.D.—544 A.D.), known as the Gupta period, king Vikramaditya of the Parmar dynasty ruled in Ujjain, which was the capital of India at that time. His elder brother was Bhartrihari. Earlier he was a very lustful man, but later on in life he renounced his kingdom and became a reclusive ascetic. He took to Sanyas and became a Yogi, being initiated into the discipline by none other than the legendary Guru Gorakhnath who himself was regarded as an incarnation of Lord Shiva. Bhartrihari has composed ‘Vairagya Shatkam’ which was one of his three literary outputs, the other two being ‘Sringar Shatkam’ and ‘Niti Shatkam’. These verses of ‘Vairagya Shatkam’ in chaste Sanskrit are as succulent and vibrant as they can ever be, moving even the sternest of hearts. In it, Bhartrihari has laid great stress on the futility of worldly pursuits, the temporary nature of the body, the pleasures of the world and the life itself, the importance of detachment, dispassion and renunciation, on spiritual upliftment and enlightenment, and on leading a life of equanimity, Tapa (austerity, penance and observation of strict righteous vows), Yoga (contemplation and meditation) and peace. This helps a person to break free from the cycle of birth and death.

Whereas the Upanishads talk in authoritative language as if a teacher is teaching his students profound truths, Bhartrihari’s verses are juicier and they touch the heart more than the mind which is not so in the case of the Upanishadic teaching which are intellectual treatises, appealing more to the intellect, but they speak the same truth. The reason in Bhartrihari’s succulence and lucidity is that he had had personally experienced all the joys and comforts of life as a lustful king, and then had a bad taste in his mouth, as it were, that comes after eating too many sweets. His personal experience of pain and sorrows led him to sincere and severe disenchantment with this world, and this puts an element of utter sincerity and earnestness in his verses which might lack in a bland and emotionless discourse which is often staid, crisp and clinical, said in an environment similar to a college or university where there is a wise and learned teacher surrounded by his eager students, as in the case of the Upanishads which are said in a methodical manner in a sterile, disinfected environment of learning and purity, because the sages or seers who pronounced the Upanishads had always lived a life of renunciation and detachment from the world; they hadn’t tasted the ‘sweet’ that Bhartrihari had tasted. A person who has suffered the pain of a stab from a knife and experiences the excruciating pain that follows it is better placed than a doctor who has merely studied about the pain in a medical text book. So be it.

I am including a wide swathe of Vairagya Shatkam’s verses pertaining to Sanyas because they are very relevant here and they would add succulence, flavour and fragrance as well

as lend a depth and a wide sweep to the basic tenets enshrined in the concept of Sanyas discussed in the relevant Upanishads. A total of 67 verses of 'Vairagya Shatkam' of Bhartrihari have been cited here as follows:-

—
न संसारोत्पन्नं चरितम् अनुपश्यामि कुशलं विपाकः पुण्यानां जनयति भयं मे विमृशतः ।
महद्भिः पुण्यौघैश्चिर परिगृहीताश्च विषया महान्तो जायन्ते व्यसनमिव दातुं विषयिणाम् ॥३॥

1. Verse no. 3 (on true happiness) 'Verily, as I perceive, the doings in this world with expectations of a reward are not a source of happiness and auspiciousness. Similarly, I'm uncertain of even the end result of good, noble and virtuous deeds that we did in our past lives and which are rewarded by the pleasures and comforts that we get in the present life. But, one thing is certain, and that is the end result is unhappiness'.

उत्खातं निधिशंक्रया क्षितितलं ध्याता गिरे धातवो निस्तीर्णाः सरितां पतितृपतयो यत्नेन सन्तोषिताः
।
मन्त्राधन तत्परेण मनसः नीताः श्मशाने निशाः प्राप्तं काण वराटकोऽपि न मया तृष्णेऽधुना मुंच
माम् ॥४॥

2. Verse no. 4 (on greed/avarice/rapacity) 'Oh greed, now leave me alone. Under your influence, I dug deep into the earth in search of hidden treasure, but found nothing; I reduced to rubble huge mountains in search of precious stones, I sailed across the rivers and mighty oceans in search of riches, but for what purpose? I did not succeed in getting peace and contentedness; I tried to please the king, but in vein; I spent many a sleepless nights near cremation/burial grounds chanting Mantras to acquire mystical powers, but I got no where. Oh Trishna (greed)! Let me be at peace now.'

भ्रान्तं देशमनेक दुर्गं विषमं प्राप्तं न किञ्चित्फलं त्यक्त्वा
जाति कुलाभिमान मुचितं सेवा कृता निष्फला ।
भुक्तं मानविवर्जितं पर गृहेष्वाशङ्कया काकवत्
दुर्गतिपाप कर्म निरते नाऽद्यापि सन्तुष्यसि ॥५॥

3. Verse no. 5 (on greed/avarice/rapacity) 'Greed and avarice, born out of ignorance, is never satisfied. I've traveled far and wide in many contries and through formidable fortresses seeking riches (literally, fruits—फलं), but in futility. I served so many high masters seeking their favours and compromising on my high lineage, caste and self respect. All was futile and in vain. I lived on crumbs of bread in houses of strangers, serving them like a humble servant/supplicant, always fearful of annoying them like a scared

crow. But to what end or purpose —I was no where; I got no peace or satisfaction. I committed so many sins and misdeeds, but to no avail. My greed is still as robust as it was before.

आदित्यस्य गतागतैहरहः संक्षीयते जीवितं व्यापारैर्बहुकार्यं भारगुरुभिः कालो न विज्ञायते ।
दृष्ट्वा जन्न जरा विपत्तिं मरणं त्रासश्चनोत्पद्यते पीत्वा मोहमयीं प्रमादमदिरा मुन्मुक्तभूतं जगत्
॥७॥

4. Verse no. 7 (the transient world) ‘Under the delusions caused by intoxicating wine of attachments and infatuations, its very unfortunate that the whole creation and its resident creatures do not pay attention and notice that their life is gradually ebbing away with every sunrise and sunset (i.e., everyday, by the passing of every moment). All of them are so preoccupied with worldly humdrum buiseness that they don’t have time or the inclination to note that the time is passing away. It is for the same reason that the sight of a continuous cycle of birth, old age, sufferings and death do not scare them (because they don’t have the time to ponder and contemplate and reflect upon at the sorry state of affairs and the trap that they have fallen into). It appears as if the whole world is so intoxicated by the wine of ‘Moha’ (attractions, attachments, allurements, infatuations and delusions pertaining to the world) and ‘Pramaad’ (being engrossed in sensual gratification, comforts and pleasures) that it has lost track of the fast fading away of life and time.

निवृत्ता भोगेच्छा पुरुषबहुमानोऽविगलितः समानाः स्वर्याताः सषदि सुहृदो जीवितं समाः
शनैर्यष्ट युत्थानं घनतिमिररुद्धो च नयने अहो दृष्टः कायस्तदपि मरणोपायं चकितः ॥९॥

5. Verse no. 9 (on awareness of old age that kindles renunciation) ‘His libido and passions have totally declined. The man's so many prides have vanished. His many friends and companions do not show the respect to him as they had been doing earlier when he was young. Many of his fellow compatriots of his age group have passed away, and many of his friends await their death. He cannot get up without support, and that too with great effort, lifting himself on the support of a stick, tottering and limping along with its help when he attempts to move at all. His eyes are clouded with a blinding veil of cataract. In spite of all these blatant and bold signals, the very mention of impending death almost astonishes and shocks this idiotic, stubborn and shameless creature. How unfortunate and stupid is such a fellow!’

भोगा न भुक्ता वयमेव भुक्ता, तपो न तप्तं वयमेव तप्ता ।

कालो न यातो वयमेव याता स्तृष्णा न जीर्णा वयमेव जीर्णाः ।१२॥

6. Verse no. 12 (on transient world and old age). 'We were never able to enjoy or lord over the sensual material objects of this world; rather it was they that got the better of us. We did not observe austerities, abstinence, continence and self control. Yet our bodies are burning hot like in fever. The caravan of time moves ahead relentlessly; we have run our course but our desires and wants haven't abetted. Rather it's the body that has worn and burnt out as we become old and physically crippled.'

बलिभिमुख क्रान्त पलितैरङ्कितं शिरः । गात्राणि शिथिलायन्ते तृष्णै का तरुणायते ।१४॥

7. Verse no. 14 (on old age) 'My face has wrinkled, my hair turned grey and my limbs are giving away with age. But my greed and avarice, my yearnings and rapacity haven't abetted or diminished a bit. Rather, it grows stronger, more robust and younger with the passage of time.'

अवश्यं यातारश्चिर मुषि त्वाऽपि विषया वियोगे को भेद स्त्यजति न मनो यत्स्वयममूम् ।
जन्तः स्वातन्त्र्यादतुल परितापाय मनसः ब्रह्मयं त्यक्ता ह्ये ते शमसुख मनन्तं विदधतिः ।१६॥

8. Verse no. 16 (on futility of worldly pursuits) 'Our sensual indulgences, however long-lasting in a lifetime, has to ultimately come to an end. Hence, we must forsake them on our own or they will leave us sooner than later; there is no doubt about the latter event happening. So, why not leave them? It is such regrettable that, even though aware of it, we remain engrossed in worldly affairs and pursuits, we yearn for sensual pleasure and gratification. When these abandon and betray us, we feel let down. Hence, if we choose to forsake them with our own free will and at a time convenient to us, we can attain infinite happiness and peace of mind.'

विवेक व्याकोशे विदधति शमे शाम्यति तृषा परिष्वंगे तुङ्गे प्रसरतितरां सा परिणतिः ।
जरा जीर्णे श्वर्यग्रसन गहना क्षेप कृपण तृषा पात्रं यस्यां भधति मरुतामप्यधिपतिः ।१७॥

9. Verse no. 17 (on true happiness) 'Upon attaining peace of mind obtained by following the pathway of knowledge and discrimination, and upon conquering the formidable heights of desire and avarice, a man can experience and witness that spiritual and matchless contentment for which Indra, the king of Gods, is so eager (but is unable to attain). On the contrary, the man (is so stupid and ignorant that he) has become old enjoying countless properties and pleasures of life in this world, but having no real peace of

mind because, like Indra, he has spent his life in worldly enjoyment and sensual gratification which become all the more robust, unrelenting and steady in old age than what they were earlier.'

भिक्षाशनं यदपि नीरसमेक वारं शय्या च भूः परिजनो निजदेह मात्रम् ।
वस्त्रं च जीर्णं शतखण्डमयो च कन्था हा हा तथापि विष्यान्न परि त्यजन्ति ॥१८॥

10. Verse no. 18 (on true renunciation and Sanyas) 'It's so unfortunate that he (i.e., a Sanyasi or a roaming mendicant, a fryer) lives on alms as well as on tasteless, bland and insipid food got while begging, and that too hardly once a day, he sleeps on bare earth, has no one to call his kith and kin except his own body and his self (Atma), he wears tatters with hundreds of patches on it. Alas, yet he is unable to forsake sensual desires.'

अजानन्माहात्म्यं पततु शलभो दीप दहने स मीनोऽप्यज्ञानाद् बडिशयुत मश्नानु विशितम् ।
विजानन्तोऽप्येते व्यमिह विपज्जाल जटिलान् न मुञ्चामः कामानह ऽहा गहनो मोह महिमा ॥२०॥

11. Verse no. 20 (on futility of worldly pursuits) 'Even as a moth, ignorant of the consequences, flies into a flame to get burnt, and a fish, unaware of a fisherman's intentions, swims to a bait of meat to get caught, a man also does not give up worldly pleasures though he is fully aware that they are laced with poison of miseries, sorrows, troubles and torments. Truly, Maya (delusions, ignorance, deceit, fraud, illusion and unreality of this world) has cast a stranglehold on mankind and supersedes all else.'

फलमलशनाय स्वादु उपानाय तोयं शयनम् अवनि पृष्ठं वाससी च ।
नव धन मधुपान भ्रान्त सर्वेन्द्रियाणाम् अविनय मनु मन्तुं नोत्सहे दुर्जनानाम् ॥२१॥

12. Verse no. 21 (on life of a Sanyasi) 'When we have fresh fruit to eat, sweet water to drink, mother earth to sleep upon and clothes of bark of trees (birch) to wear (i.e., when all our basic needs are met), why should we (true renunciates and Sanyasis) need to tolerate the rude and arrogant behaviour of the rich and powerful who are haughty, proud and intoxicated by their worldly wealth.'

अशिमहि वयं भिक्षाम्, आशा आवासो वसीमहि ।
शायेमहि महि पृष्ठे, कर्विमहि किम ऐश्वर्यमहि ॥३०॥

13. Verse no. 30 (on the life of a Sanyasi) ‘When I can survive on food got as alms during my begging forays, when I can stay naked with the wind from all the 10 directions enveloping me like an invisible shroud or cloak, when I can sleep in comfort on my back on the bare earth, say than what have I to do with those who are rich and arrogant. [A true Sanyasi doesn’t bother about riches and he shuns arrogance of his being a Sanyasi; he rather abhors even the company of those who are such.]’

मानेम्लायिनि खण्डिते च वसुवसुनि व्यर्थं प्रायेतऽतिथिनि क्षीणं बंधु जने गते परिजने नेष्टे शनै
र्यौवने ।
युक्तं केवल मेतदेव सुधियां यज्जुह्व कन्या पयः पूत ग्राव गिरीन्द्र कन्दर तटो कुञ्जे निवासः क्वचित्
॥३१॥

14. Verse no. 31 (on the life of a Sanyasi) ‘When his prestige has declined, when he has lost his wealth and cannot satisfy those who come to him for favours and has to turn them away empty handed, when his friends have deserted him, when his kith and kin have died, and when his youth has given way to old age —that is the time for the wise and erudite to go and live in a cave in the Himalayas, in a solitary bower of creepers, or at a site made holy and august by the presence of the river Ganges flowing in the vicinity.’

परेषां चेतांसि प्रति दिवसमाराध्य बहुधा प्रसादं किं नेतुं विशसि हृदयं क्लेश कलितम् ।
प्रसन्ने त्वय्यन्तः स्वय मुदित चिन्तामणि गुणो विमुक्तः सङ्कल्पः किमभिलषितं पुष्यति न ते ॥३२॥

15. Verse no. 32 (on true happiness) ‘Oh my self! All the while you’ve been trying to please others in many ways. For what purpose do you do it? Why don’t you find your true happiness and joy, bliss and peace in your inner self, your Atma? When that happens, the ‘Chintamani gem’ (a magnificent gem that has mystical powers to remove all worries and satisfy all desires) present in your heart/bosom will illuminate your thoughts from within and without. By fulfilling and extinguishing (or totally eliminating) your desires, it will ensure that you are satisfied and fulfilled.’ [Here, the Chintamani gem is used as a metaphor for Brahm or the supreme Lord God who removes all worries and gives complete bliss and happiness.]

स्थितः पुण्य आरण्ये सहः परिच्छ्यो हन्तब हरिनैव फलैव मेध्या वृत्ति प्रति दिवस तल्पानी दृषदः ।
इत्येव सामग्री भवति बरभक्तिम स्पृहताम् वनम् वा गेहम् वा सदृषम् उपशान्ति एक मनसाम्
॥३३॥

16.Verse no. 33 (on peace and the life of a Sanyasi) 'For men at peace with themselves, whether they reside in a forest in the company of wild deer, eating fruits and vegetables daily, sleeping on a bed of stones every night and worshipping their Gods with sincerity and devotion, it matters not whether such person resides in the household or in a forest; for them both are equal.'

अमीषां प्राणानां तुलित बिसिनी पत्र पयसां कृते किं नास्माभिर्विगलित विवेकैर्व्यवसितम् ।
यद्गद्याना माग्रे द्रविणमद निःशङ्क मनसां कृत वीत व्रीडैर्निजगुण कथा पातकमपि ॥३४॥

17.Verse no. 34 (on transient life) 'Life is as transient as a drop of dew precariously perched on the leaf of a lotus flower. Yet, in our ignorance and foolishness, what despicable and abhorable and deplorable and contemptible deed have we not done for the sake of this life? In our shame, we flatter the rich people whose head whirl as if intoxicated with wine. Drunk with pride and pelf, they have become arrogant and too sure of themselves. But what have we gained in the bargain?'

अति क्रान्तः कालो लतभ ललना भोगा सुभगो । भ्रमन्तः भ्रान्ताः स्मः सुचिर्मिः संसार सनौ ॥
इदानीम् स्वः सिन्धोः तत् भुवि सम आक्रन्दन गिरः सुतरैः फूटकारैः शिव शिव शिवेति प्रतनुमः
॥३५॥

18.Verse no. 35 (on the life of a Sanyasi) 'My age for enjoying the company of charming women is long gone. As a traveler in the world, I am tired of wandering for such a long time. I'm weary and exhausted. Therefore, I have decided to settle on the banks of river Ganges where I shall pass my years chanting the holy name of Lord Shiva constantly in a voice that shall reverberate in the mountain caves around.'

भ्रातहः । कष्टम् अहो महान्स नृपतिः, सामन्त चक्रम च तत्पार्श्व, तस्य च साऽपि राजा परिषद्,
तः चन्द्रबिम्ब आसनाः । उद्विक्त स च राजपुत्रन्, इव वसते बन्दिनः ताव, कथाव, सर्वयस्य
वषात् गात् स्मिप्रतिपदम् काल्याय तस्मय नमः ॥३६॥

19.Verse no. 36 (on life is transient; preeminence of Kaal) 'Dear brother, I bow to the mighty, formidable and relentless 'Kaal' which, in my own life time and as I watched helplessly, has devoured great and powerful kings, their knights and their junior kings, their court, its courtiers and the surrounding pomp and circumstance, their concubines and ladies with faces as sweet as the moon, their proud progeny, their prisoners and serfs, as well as the sycophantic bards and minstrels who sang their glories of valour. All of them have been lost to Time; only their memories remain. This makes me

feel very sorrowful, remorseful and dismayed. I bow before that invincible Kaal (the unavoidable, irrepressible and relentless death factor in creation).’

वयं येभ्यो जाताश्चिर परिगता एव खलु ते समं यैः संवृद्धाः स्मृति विषयतां तेऽपि गमिताः ।
इदानीमेते स्मः प्रति दिवस मासत्र पतना गतास्तुल्यावस्थां सिकतिल नदीतीरतरुभिः ॥३७॥

20.Verse no. 37 (on life is transient) ‘My parents who gave me birth have long passed away. My compatriots, friends and siblings, with whom I grew up, played and studied, have also become part of memory or history. I myself am passing my days as a countdown to the ever approaching death. I’m like a tree growing on the banks of a river running swiftly through mounds of sand and under cutting at my roots.’

तपस्यन्तः सन्तः किमधिनिवसामः सुर नदी । गुणा दारान्दारानुत परिचरामः सविनयम् ॥
पिबामः शास्त्रौघानुत विविध काव्यामृत रसान् । न विद्वः किं कुर्मः कतिपय निमेषायुषि जने
॥३९॥

21.Verse no. 39 (on renunciation and wisdom) ‘I am at a loss to decide what to do in this brief life. Should I spend my time absorbed in meditation living on the banks of the holy river Ganges like a pious person? Or should I continue to humbly enjoy the company of a beautiful wife, no matter how wise she might be? Or shall I spend my time in studying the poetry contained in the different scriptures?’

ऽहयु वा हारे वा बलवति रिपुः वा सुहृदि वा, मणौ वा लोहते वा, कुसुम शयने वा दृशह वा
तृणे वा स्र्यैने वा, मम् समदृशो चान्तु दिवसाः। सदा पुण्ये अरण्ये शिव शिव शिवेति प्रजापतः
॥४०॥

22.Verse no. 40 (on the life of a true renunciate and Sanyasi) ‘I wish to lead a life of equanimity and spend my days chanting the auspicious name of Shiva, the Lord of his subjects, living somewhere in a holy forest. I wish to look with detachment and indifference upon everything and everyone, whether —it is a serpent or a priceless necklace, a powerful enemy or a fast and dear friend, a mass of iron or a piece of precious gem, a bed of rocks or that of flowers, a blade of grass or the body of a charming women.’

गंगा तीरे हिमगिरि शिला बद्ध पद्मासनस्य ब्रह्मा ध्यानाभ्यसन विधिना योगनिद्रां गतस्य ।
किं तैर्भाव्यं मम सुदिव सैर्यत्र ते निविशंकाः सनप्राप्स्यन्ते जरठ हरिणाः स्वांगमंगे मदीये ॥४१॥

23. Verse no. 41 (on the life of a true renunciate and Sanyasi) ‘I wait eagerly for that moment when I would sit in Padmasan (a lotus like sitting posture during Yoga) on a rock in the snow covered Himalayas (Himgiri) on the banks of the holy river Ganges, contemplating on the supreme Being (Brahm). Then, I shall be lost in a meditative trance (Samadhi, called Yog Nidra). I shall be so unconcerned and oblivious of the surroundings that the aged antler, who would be roaming freely in the forest, would poke me with its horns without fear. After making diligent and persistent efforts in accordance with the prescribed meditation (Yoga) methods and techniques, I shall submerge myself in the deep and relaxed mental state achieved by great Yogis (ascetic) wherein all external senses and their experiences are no longer relevant.’

स्फुर त्स्फारज्योत्स्ना धवलिततहो क्वापि पुलिने सुखासीनाः शान्त ध्वनिषु रजनीषु द्यसरितः ।
भवाभोगोद्विग्नाः शिव शिव शिवत्यादि वचसा कदास्यामानन्दो दगत बहुल वाष्पाकुल दशाम्
॥४२॥

24. Verse no. 42 (on true bliss) ‘When will the time come when I, having given up worldly attachments and attractions that have tormented and pained me so much over the years, start chanting the blissful and auspicious name of Shiva repeatedly to alleviate my pain and suffering. I wait for that moment when sitting on the banks of the holy river Ganges, in a silent moonlit night, with tears of joy running down my eyes, I shall constantly incant ‘Shiva, Shiva’ in total bliss and lost in ecstasy.’

आसंसारम् त्रिभुवनमिदं चिन्वतां तात सादृङ्नैवास्माकं नयन पदवीं श्रोत्रवर्त्मगतो वा ।
योऽयं धत्ते विषय करिणी गाढ गूढा भिमानक्षीवस्यान्तक्ररणः करिण संयभानाय लीलाम् ॥४४॥

25. Verse no. 44 (on worldly desires) ‘My friend, I have yet to meet a noble and wise person in any of the 3 mythological worlds (heavens, earth, nether), nor have I heard of any one such who has exercised control and has tamed and kept tied to the staff of self restraint, the he-elephant present innately in him as his natural temperaments, inclinations and habits that has created a havoc for him, being excited by the she-elephant representing worldly desires and yearnings.’

महादेवो देवः सरितपि च सैषा सुरसरिद् गुहा एवागारं वसनमपि ता एव हरितः ।
सुहृदा कालोऽयं व्रतमिदमदैन्यं व्रतमिदं कियाद्वा वक्ष्यामो वट विटप एवास्तु दयिता ॥४५॥

26. Verse no. 45 (on life of a Sanyasi) 'I need not elaborate on this —the worship of Lord Mahadev, the supreme God, is uppermost in the mind of those who have decided to shun the world, to have no attachments with it and not to get involved with it anymore. For them, the holy river of the Gods, river Ganges, is dear to their hearts. They prefer to live in stony mountain caves and wrap themselves in the sky. 'Time' is their company. They have vowed to preserve their self respect by not cringing like a supplicant or a serf before anyone. They spend their time in the vicinity of the banyan tree as if it was their beloved wife.'

वित्तीर्णे सर्वस्वे तरुणा करुणापूर्ण हृदयाः स्मरन्तः संसारे विगुण परिणामां विधिगतिम् ।
वय पुण्यारण्ये परिणत शरच्चन्द्रकिरणा स्त्रियामा नेब्यामो हरचरण चिन्तैकशरणाः ॥४८॥

27. Verse no. 48 (on life of a Sanyasi) 'I look forward to the time when I have renounced all that I have; when I, full of the milk of human kindness and keeping in view the evil, deceitful and pervert ways of the world, spend my time/days in the worship of the lotus feet of Lord Shiva who is the supreme ascetic. I long for the moment, when by his blessings, I live in a sacred forest (away from the world), marveling at the autumn nights illuminated by the sight of the full moon.'

वयमिह परितुष्टा वल्कलस्त्वं दुकूलैः, सम इव परितोषो निर्विशेषो विशेषः ।
स तु भवति दरिद्रो यस्य तृष्णा विशाला, मनसि च परितुष्टै कोऽर्थवान् को दरिद्रः ॥४९॥

28. Verse no. 49 (on contentedness) 'Our satisfaction takes different forms. Ok king! Whereas I am satisfied wearing the bark of a birch tree, you satisfy your needs with your worldly riches. We are both contented and therefore equal. Remember that one whose wants are unlimited, is in fact a destitute overridden with poverty. It is the spirit of contentment that makes the rich and the poor alike happy and blissful, and not the material riches of the world.'

पाणिः पात्रं पवित्रं भ्रमण परिगतं भैक्षमक्षय्यमन्नं विस्तीर्ण वस्त्र माशा दशकम चपलं
तल्पमस्वल्पमुर्वी ।
येषां निः सन्तगताङ्गी करण परिणत स्वात्म संतोषिगणस्ते धन्या संन्यस्तदैव्य व्यति कर निकराः
कर्मनिर्मूलयन्ति ॥५१॥

29. Verse no. 51 (on life of a Sanyasi) 'Blessed are the noble souls who can rely on their hands to perform pure (good) deeds, who are content with bland

food gathered in their open palms as alms from door to door, who can do with the minimal of clothing, feeling that Mother Nature (the sky and the wind and the directions) has wrapped them from all the sides, who can treat the entire earth as their clean bed, who find contentment in purifying their inner self like those of saintly and pious people who are at peace with themselves, and who have given up the bad habit of seeking favours from others. Such persons are indeed praiseworthy and deserve honour and respect.'

दुराराध्याश्चामी तुरग चल चित्ताः क्षितिभुजो वयं तु स्थूलेच्छाः सुहति च पदे बद्ध मनसः ।
जरा देहं मृत्युर्हरति दयितं जीवितमिदं सखे नान्यच्छ्रेयो जगति विदुषोऽन्यत्र तपसः ॥५२॥

30. Verse no. 52 (on transient life, importance of meditation and austerities) 'While it is difficult to please one's master, it's almost impossible to please a fickle minded king. Mind is as restless as a horse in this world, always trying to climb higher and higher on the mountain of gross desires and yearnings, hoping for greater respects and higher stature. The mind is like a captive to its own endless desires. But unfortunately, old age is ruining my body. Death, when it eventually comes, will take away everything. Hence, oh friend, for a learned and wise man in this world, there is nothing more beneficial than doing Tapa (austerity, penance and observing righteous vows) and meditation.'

भोगा मेघ वितान मध्य विलसत्सौदामिनी चञ्चला आयुर्वायु विघटिता भ्रष्ट ली लानाम्बुछद्
भंगुरम् ।
लोला यौवन लालसा स्तनु भृता मित्या कल्यय द्रुतं योगे धैर्य समाधि सिद्धि सुलभे बुद्धिं विदध्यं
बुधाः ॥५३॥

31. Verse no. 53 (on futility of worldly pursuits) 'The enjoyment of sensual pleasures of the world is as transient as the lightening streaking across the bosom of the clouds. A man's life is as unstable and momentary as the raindrops coming down from the clouds and getting scattered by the wind in the vast sky. The desire for enjoyment of youthful days is equally temporary. Oh wise and enlightened men, you should therefore heed wise council and concentrate your attention and mind in meditation in order to attain equanimity and patience as well as acquiring mystical powers and control of the mind.'

पुण्ये ग्रामे वने वा महति सितपटच्छन्ना पालिं कपालिं हृदाम्य न्यायगर्भद्विजहुतहुत भृग्धू भ्रूपकष्ठम्
।

द्वारं द्वारं प्रविष्टो वरमुहरदरीपूरणाय क्षुधार्तो मानी प्राणैः स धन्यो न पुनरनुदिन तुल्य कल्पेषु दीनः
॥५४॥

32. Verse no. 54 (on life of a Sanyasi) 'It does not behoove of a respectable person (a Sanyasi) to humbly beg for food everyday from equals. Rather, he should, when he feels hungry, go to a place (of a householder) where the sacrificial fire is burning in a village, or even in the midst of a forest (at a hermitage of a forest dwelling hermit, sage or seer), with a begging bowl covered with a clean scarf or a leaf. He should ask for food from several doors which have been blackened due to the smoke of the fire sacrifice done by the inhabitants of that house, and from the place from where the smoke rising from sacred fires create tears in his eyes and obscures his view (as to who is giving the alms). [That is, alms should be taken and given anonymously. Otherwise it creates a sense of attachment and obligation; it creates a sense of shame in the Sanyasi while causing a sense of pride and a desire of recognition in the mind of the alms giver. Further, alms should be accepted from righteous people only, as corrupted food would also corrupt the mind of the eater.]'

चाण्डालः किमयं द्विजाति रथवा शूद्रोऽथ किं तापसः किंवा तत्त्व विवेक पेशलम मतिर्योगिश्वरा
कोऽपि किम् ।
इत्युत्पन्नविकल्प जल्प मुखरैः सम्भाष्य माणा जने नकुब्धाः पथिनेव तुष्ट मनसो यान्ति स्वयं
योगिनः ॥५५॥

33. Verse no. 55 (on life of a Sanyasi) 'Yogis (ascetics) are not bothered about inquisitive questions put to them by ordinary people who enquire about their antecedents. The people might wish to know the caste of the Yogi (Sanyasi) —whether he is a Shudra or Chandal (a low caste) or of the upper caste (such as Vaishya, a Kshatriya and a Brahmin). They want to find out if he is a hermit or a sage, a meditating Yogi who has renounced the world in the search of the 'truth', or if he is one who is already an enlightened and self-realised one. A true ascetic should not get annoyed at this enquiry made out of ignorance, nor do they feel important (that people are showing respect to them). They are happy with their chosen path and continue to walk over it freely and cheerfully, unbothered about what people are saying about him, for he is deemed to have risen above such mundane worldly classifications.'

सखे, धन्याः केचित्ब्रूतित भवबन्ध व्यतिकरा वनान्ते चिन्तान्तः विषम विशयाषी विषगताः ।
शरत चन्द्र ज्योत्स्ना धवल गगना भोग शुभगाम् नयन्ते ये रात्रिम् सुकृत धाया चित्रेक् शरणाः
॥५६॥

34. Verse no. 56 (on life of a Sanyasi) ‘Oh my friend! They are blessed who, after having rid themselves of poisonous snakes representing sensual pleasures of this world that have twined around them like a creeper does around a tree, have abandoned worldly attachments and have settled down to live in a lonely forest. Living there, they pass their nights, lit by the light of the full moon of autumn, in peace and bliss, serving others and doing good deeds with diligence and sincerity. They have taken the shelter of their Atma which is non-dual.’

इतस्मात् विरम् इन्द्रियार्थं गहनात् आयास् दादासु च, श्रेयो माग्रम् शेष दुःखशमन् व्यापार दक्षम्
क्षणम् । शान्तिम् भावमयुष्येहि संत्यज निजम् कल्लोललोलाम मतिम् । भूयो मा भज भंगुराम
भवः रतिम् चेतः प्रसीद् अधुना ॥५७॥

35. Verse no. 57 (on life of a Sanyasi) ‘Oh my heart! Your wellbeing lies in— (a) forsaking quickly this dense forest of lust and sensual enjoyment wherein there is nothing else but sorrows (b) settling down in a peaceful and serene state of the mind that can eliminate all sufferings (because mind that is restless is the seat of all problems), (c) forsaking pervert and denigrating thought processes which are mercurial like a drop of water, and (d) abounding attachments with this mortal and perishable world.’

पुण्येः मूल फलैप्रिये प्रणयिनि प्रीतम् कुरुष्व अधुना मूशैया नव वल्कलिः कर्णिः उत्तिष्ठः यामो
वनम् । शुद्रानाम विवेक मूढ मनसाम् यात्रा ईश्वरनानान् सदा चित्त व्यध्यः अविवेक विह्वलगिरान
नामापि न श्रूयते ॥५८॥

36. Verse no. 58 (on life of a Sanyasi) ‘Oh dear! Its high time that we partake simple diet of sanctified fruits and edible roots, to wear clothes made from a fresh bark of the birch tree, and feel comfortable on bare earth (as we do on a soft mattress). The correct life for us would be to move to a forest (as a Sanyasi) where one rarely comes across rich people who are ignorant and blind in their beliefs, who are mean and petty in their mental setup and outlook, who lack wisdom, are pervert and speak ill of others.’

मातर्लक्ष्मि भजस्व कञ्चिदपरं मत्कांक्षिणा मास्मभूर्भोगेषु स्पृहयालवो नहि वय का निःस्पृहाणामसि ।
सद्यः स्यूत पलाश पत्र पुटिकापात्रै पवित्री कृतैर्भिक्षासक्तु भिरेव सम्प्रति वयं वृत्तिं समीहामहे
॥६२॥

37. Verse no. 62 (on life of a Sanyasi) ‘Oh Goddess Laxmi! Go and befriend someone else and don’t bother me in the false hope that I shall enjoy your

company (i.e., wealth and prosperity). I'm no longer interested in indulging in the riches of the world. I think you are also not interested in such men. I only desire to get along with frugal meals that I beg for in a bowl made of fresh leaves of the Palash plant (i.e., the forest plant known as the 'flame of the forest' which has bright red flowers).'

बाले लीलामुकुलितमयी सुन्दरा दृष्टिपाताः किं क्षिप्यन्ते विरम व्यर्थ एष श्रमस्ते ।
सम्प्रत्यन्ते वयमुपरतं बाल्यामास्था वनान्ते क्षीणो मोहस्तृणमिव जगज्जालमालोकयामः ॥६४॥

38. Verse no. 64 (on wisdom) 'Listen beautiful woman! Why are you looking at me through the corners of your half shut (or half open) lustful eyes as a part of your seductive plans to trap me? [See also verse no. 65 below.] Please abandon this useless effort because I'm past my youth and my desires, attachments, infatuations, libido and passions have subsided and calmed down. I'm not the same person I was during my youth. Today, I stay in a forest, look upon the snares of the worldly pursuits as if these were blades of useless straw and my Moha (delusions) have been decimated.'

इयं बाला मां प्रत्यनवरतमिंदीवरदलप्रभा चोरं चक्षुः क्षिपति किमभिप्रेतमनया ।
गतो मोहो ऽस्माकं स्मरशबर बाण व्यतिकरज्वलज्जवालाः शांतास्तदपि न वराकी विरमति ॥६५॥

39. Verse no. 65 (on lust and passion) 'I fail to understand the nature of this young damsel who is repeatedly glancing at me from the corners of her blue lotus-like eyes. [See also verse no. 64 above.] At my old age, all my libido and passion, all my delusion and infatuation have subsided. This fire of passion that is ignited by Kamdeo-cupid, the God of love, with his bow and arrows made of flowers, has long been extinguished. Therefore, why doesn't this stupid woman let me alone?'

रम्यं ह्रम्यं तलं न किं वसयते श्रव्यं न गीतादिकं किंवा प्राण समासमागमसुखं नैवाधिकं प्रीयते ।
किं तु भ्रान्त पतत्यतं गयवन व्यालोलदीपांकुर च्छाया चञ्चल माकल्य्य सकलं सन्तो वनान्तं गताः
॥६६॥

40. Verse no. 66 (on renunciation) 'These saintly and pious persons had everything in life —comfortable house to live in, pleasures of the world, melodious music to entertain them and company of lusty females who were at their command. Yet these wise, noble and enlightened souls preferred the life of a forest dweller in comparison to them. They regarded these enjoyments of the world to be as transient as the flickering shadow caused by the wings of a

moth by its blinking light, or the shadow cast by a flame being buffeted by a gust of wind blowing around it.'

यदा मेरुः श्रीमन्निपतति युगान्ताग्निनिहितः समुद्राः शुष्यन्ति प्रचुर मकर ग्राह निलिया ।
धरा गच्छत्यन्त धरणिधर पादैरपिधृता क्षरीरे का वार्ता करिकल अकर्णाग्र चपले ॥६९॥

41. Verse no. 69 (on transient life) 'The fire of dooms day will destroy even Mt. Sumeru, the most grand amongst the mountains. The ocean which is a home of so many great marine creatures such as the crocodile will also dry up. Even the earth, so solid, heavy and dense, is rattled by an earthquake. No wonder than that this body is as shaky as the front lobe of a baby elephant's ear lobe, and it too would be destroyed when the time comes. So, say, what reliance can be put on it.'

प्राप्ताः श्रियः सकल काम दुधास्ततः किं दलं पदं शिरसि विदुषतां ततः किम् । सम्मानिताः
प्रणयिनो विभवैस्ततः किं कल्पस्थिता स्तनु भृतां तनवस्ततः किम् ॥७१॥
जीर्णा कन्या ततः किं सितममलपटं पट्ट सूत्रं ततः किं एक भार्याततः किं बहु हय करिभिः कोटि
संख्यास्ततः किं । भक्तं भुक्सं ततः किं कशशमथवा वासरान्ते ततः किं वयक्तं ज्योतिर्व
वान्तर्मस्त्रित भवभयं वैभवैः वा ततः किं ॥७२॥

42. Verse no. 71-72 (on true wisdom) 'Of what good is it if you have amassed huge wealth to satisfy your needs and desires; of what good is it if you have conquered all enemies; of what good is it if you are glorified, honoured and bestowed with tittles by your well wishers whom you have served with your wealth, resources and other means; and of what good is it if you have prolonged your life knowing fully well that you are mortal (verse no. 71), of what good is it if you have put on tattered rags or dressed yourself in finery; it neither matters if you've spent your life loyally with your wife, or if you have had the privilege of being the great owner of numerous horses and served by a retinue of servants; it matters not also if you had a frugal meal of rice and curry or had stale food for supper; and it is of no consequence if you have rolled in luxuries —if you have not enlightened yourself about the subtle but profound real 'truth' about the world, about life and about your self. This makes you unhappy and fearful, full of consternations and perplexities. So, say, what's the use of all that you've done.'

पातालमाविशसि यासि नभो विलंघ्य दिङ्मण्डलं भ्रमसि मानस चापलेन ।
भ्रान्त्यापि जातु विमलं कथमात्मनानां तद् ब्रह्म न स्मरसि निर्वृति मेषि येन ॥७५॥

43. Verse no. 75 (on life of meditation and self realisation) ‘Oh my mind! It’s so unfortunate that you are so unstable, fidgety and restless that you wander from the earth to the nether world to the skies. You just wander aimlessly from one direction to another (like a rudderless ship or a kite detached from its string). Oh my mind! It’s so regrettable that you do not contemplate and meditate upon the supreme, self-illuminated Brahm even by mistake. That Brahm resides within you (and that’s why it is so regrettable that you haven’t realised him). Your emancipation and salvation lies in honouring, worshipping and adoring him (Brahm).’

रात्रिः सैव पुनः स एव दिवसो मत्वाऽबुध जन्तवो धावन्त्यु द्यमिनस्तथैव निभृता प्रारब्ध तत्तत्क्रियाः

।

व्यापारैः पुनरुक्तभूतविषयैरेवं विधेनाऽमुना संसारेण कदर्शिताः कथमहो मोहान्न लज्जामहै ॥७६॥

44. Verse no. 76 (on transient life) ‘The sun rises and the day is born; it runs its course through the sky and sets in the evening to give rise to the night. This cycle continues eternally, but the stupid human being continues to toil endlessly, being impelled by the accumulated effects of his past deeds. He continues to hanker for the enjoyments of the same thing over and over again, perpetually ensnared by the net of delusions. Astonishingly, caught in this whirlpool of routine mundane activities, he never feels ashamed of himself or even annoyed and guilty. That is, why does he not seek renunciation and do mediation to break free from this endless cycle.’

महिरम्य शैया विपुलम् उपधानम् भुजलता वितानम् च आकाशम् व्यजनम् अनुकूलो ऽयम्
अनिलः । स्फूर्त दीपः चन्द्र विरति वनिता संग मुदितः सुखम् शान्तः शेते मुनिः अतनुमूतिः नृपः
इव ॥७७॥

45. Verse no. 77 (on life of a Sanyasi) ‘A true renunciate (Sanyasi) is a pious, holy and saintly man who sleeps on a comfortable bed of mother earth with his arm, made thin like a creeper, as a pillow, the sky as the canopy over his bed, the cool breeze as a fan to give him comfort, the beautifully resplendent moon as his night lamp, and is at peace with himself. He lives happily his days as a Sanyasi as those spent with an enchanting wife as a householder. He lives happily like a great emperor.’

त्रैलोक्याधिपति त्वमेध विरसं यस्मिन्महाशासने तल्लब्ध्वा शनवस्त्र मान घटने भोगे रतिं मा कृथाः
। भोगः कोऽपि स एक—एक परमो नित्ये दिलो जृम्भते यर स्वादाद्विरसा भवन्ति विषया स्त्रैलोक्य
राज्यादयः ॥७८॥

46. Verse no. 78 (on benefits of Sanyas —total bliss of Brahm realisation) ‘All the mighty kingdoms of all the 3 worlds (celestial/heavens, terrestrial/earth and nether/subterranean) lose their shine when compared with the greatest kingdom of the universe, the kingdom of the Lord, the cosmos. Once one has set his attention on the great Lord of that universe (the emperor of the cosmos; the Brahm) who has created it, it is totally useless then to be attached to any worldly throne, to worldly prestige and honour, to royal clothes in all their finery, and to indulge in worldly pleasure and comforts (because all of them are transient and will decay and die one day; all of them are mortal). The real enjoyment is superior to these worldly things, and it is eternally illuminated and radiant. It is bliss and joy, and once one has enjoyed and experienced it, the pleasure accentuated by lording over the 3 worlds become worthless. [That is, once a person realises Brahm, the accompanying bliss and happiness is superior to all the comforts and pleasures of the world taken together. This applies to an ordinary man as well as to a king.]’

आयुः कल्लोल लोलं कतिपय दिवसं स्थायिनी यौवन श्रीरर्थाः संकल्प कल्पा धन समय
तडिद्विभ्रमा भोग पुराः । कष्टा श्लेषोद् गूढं तपयि च न चिरं यत्त्रियाभिः प्रणीतं ब्रह्मण्या सक्त
चिता भवतभव भवाम्भोधि पारं तरीतुम् ॥८०॥

47. Verse no. 80 (on transient life) ‘A man’s life is transient, momentary and unpredictable as a current or wave in water. The charms of youth have a short span. The riches and their accompanying majesty, fame, pomp, comforts and pleasures would soon run out or exhaust like the thought process of a fickle mind. Sensual gratification would pass away like a bolt of lightening in the cloud during the rainy season. Even embrace of one’s beloved does not last long. Therefore, oh wise people, in order to get across this wild and frightening ocean of life, you should dwell on the supreme, transcendental Being, Brahm, with devotion in mind.’

ब्रह्माण्डं मण्डी मात्रं न लोभाय मनस्विनः । शफरी स्फुरितेनाव्ध क्षुब्धता न तु जायते ॥८१॥

48. Verse no. 81 (on the conquest of the mind) ‘Even as a fish, shining and sparkling in water, cannot create a current in an ocean, what to talk of waves, the entire enticing sensual world cannot tempt a wise, erudite and enlightened saint and sage who have conquered thier minds because they know that it is false like an image of a beautiful tree.’

यदासीदज्ञानं स्मरतिमिर संचार जनितम् तदा सर्वनारी मयमिदमशेषं जगदभूत् । इदानीमस्माकं
पटुतर विवेकाजनदृशाम् सभीभूता दृष्टिः त्रिभुवनमपि ब्रह्ममनुते ॥८२॥

49. Verse no. 82 (on lust and passion) 'Earlier when my wisdom was lost due to my obsession with sex, the entire world seemed to be full of lustful, lovely and voluptuous women, but now that gradually equanimity and discrimination as well as dispassion and renunciation has sprouted in my heart due to kindling of wisdom, I perceive the presence of 'the divine entity' in this whole world (instead of the sight of attractive women and other objects of passion).'

भिक्षाशी जन मध्य संग रहित स्वायत्त चेष्टाः सदा दाना दान विरक्त मार्ग निरतः कश्चित्तपस्वी
स्थितः । रथ्या कीर्ण विशीर्ण जीर्ण वसनः सम्प्राप्त कन्थाधरो निर्मानी निरहं कृतिः शमसुख भौगेक
वृद्धस्पृहः ॥८४॥

50. Verse no. 84 (on life of a Sanyasi) 'It's rare to find a person doing Tapa (mediation, contemplation, austerity and penance) who is contented with subsisting on alms got while begging, who spends his time in seclusion, who roams freely wherever he wishes, without hindrance or regrets or attractions, who is indifferent to either giving or receiving charity, who follows a path of true renunciation, dispassion, detachment and indifference, who is contented with wearing tattered rags found discarded on the streets, who sits on a seat made of patted cotton shreds sewn together, who has forsaken ego, haughtiness, pride and arrogance, and whose only desire is to attain bliss and happiness that comes with contentment.'

यावत्स्वमिदं शरिरम् ऽरुजम् चावत् जरा दूर्तो यावच्चेन्द्रिय शक्तिरप्रति हता यावत्क्षयो नायुषः।
आत्मश्रेयसि तावेदव विदुषा कार्यः प्रयत्नो महान् प्रोदीप्ते भवने च कूप खनन प्रत्यद्यमः कीदृशः
॥८६॥

51. Verse no. 86 (on true wisdom) 'The right approach for a learned man is to strive his best for self realisation and good of his Atma while his body is still healthy, he hasn't grown old, his senses and limbs are functioning properly, and his life hasn't yet run out its course. Of what use is an effort of digging a well when the house has already caught fire and is burning.'

ज्ञानं सतां मानमदादिनाशन कोषगिदे तन्मद मान कारणम् ।
स्थानं विविक्तं यमिलां विमुक्तये कामातुराणामपि काम कारवम् ॥८८॥

52. Verse no. 88 (on true wisdom) 'Learning and scholarship called Gyan that can help a wise and erudite person vanquish his arrogance and haughtiness, can be a source of haughtiness and arrogance for ordinary ignorant people. [A

wise man feels humbled by Gyan, whereas a stupid man feels haughty that he is very scholarly.] Similarly, living in a lonely and solitary place can make a man free of his passions, lust and other carnal and worldly desires if he has self control, but for the lowly men of pervert mind lacking in wisdom, such a place can be an opportunity for restlessness, recklessness in abundance and sexual indulgences. [That is, Gyan is to be used properly and judiciously.]’

क्वचित वीणावादः क्वचितऽपि च बाहेति रुदितम्, क्वचित नारिरम्या, क्वचितऽपि जटाजरा वपुः ।
क्वचित विद्वत् गोष्ठी, क्वचितऽपि सुरामता कल्हो । ना जाने संसारः किम अमृतमयः किम
विशमयः ॥८९॥

53.Verse no. 89 (on false world) ‘It’s a wide ranging, myriad and diverse world about which we can’t say anything with surety —whether it is full of poison or nectar. We hear the melodious notes of the India lute being played here and the wailings of a man in distress there. We see charming women here and old ones with creased and wrinkled faces there. Learned persons are having scholarly debates and discussions here, while intoxicated drunkards are quarrelling there.’

तृषा शुष्यत्यासे पिबति सलिलं शीतमधुरं क्षुधार्तः शाल्यन्नं कवलयति मांसादिकलितम् । प्रीदीप्ते
कामाग्नौ सुदृढतरमालिङ्गति र्वधू प्रतीकारं व्याधे सुखमिति विपर्यस्यति जनः ॥९१॥

54.Verse no. 91 (on true happiness) ‘When a creature is thirsty, it drinks delicious and fragrant liquids/drinks; when hungry, he satisfies it with meat, rice and vegetable curries; when he is overcome with passions, he calms it down with firmly embracing his beloved. But such a person is a stupid fool who thinks that these temporary reprieves give him true happiness.’

स्नात्व गांग्ये पयोभिः शुचि कुसुम फलैः अर्चेत्वा विभो त्वाम ध्येये ध्यानम् न्योज्य क्षितिहर कुहर
ग्राव पर्यंक मूले । आत्मारामो अफलाशि, गुरु वचनरतः त्वत् प्रसादात् समरारे दुःखातमोक्ष्ये
कदाहम् तव चरणरतो ध्यानमाधेः एक प्रश्नः ॥९२॥

55.Verse no. 92 (on life of a Sanyasi) ‘I have taken a bath in the waters of the holy river Ganges. I drink sweet drinks. I offer beautiful flower to worship ‘Vibho’ (the one who is omnipotent, omnipresent, omniscient, almighty, eternal, infinite Lord) while sitting on a stone in a cave below a mountain. I devote my entire concentration on your holy feet, which is worthy of worship and having devotion, with no expectation of any blessing or boon. I am lost in the bliss of realisation of my pure self (the Atma) by the advice given to me by my learned moral advisor (a Guru). Oh Lord! When

shall I attain salvation from my sorrows while I am eternally surrendered before you in your holy feet in eternal contemplation and mediation?’

शय्या शैलशिला गृहं गिरिगुहा वस्त्रं तरुणां त्वचः सारंगा सुहृदो ननु क्षितिरुहां वृत्तिः फलैः कोमलः
। येवां नैर्झर मम्बु पान मुचितं रत्यै च विद्यां गनाः मन्यन्ते परमेश्वराः शिरसि यैर्वद्धो न
सेवाञ्जलिः ॥९३॥

56. Verse no. 93 (on life of a Sanyasi) ‘Wise, realised, attained and enlightened persons are indeed blessed and worthy of praise, worship, honour and adoration who live in a cave, sleep on bare stones, cover their bodies with the bark of a tree, have the deer of the forest as their companion, satisfy their hunger with the fruits available on the tree, quench their thirst from a spring or a waterfall, and have the patron Goddess of learning and wisdom, Saraswati, as their companion. Such people are as exalted as the supreme Being himself, and therefore they do not cringe before others in servility.’

किं कन्दर्पकरं कदर्थयसि किं कोदण्डटङ्कारितम् रे रे कोकिल कलखं किं त्वं वृथा जल्पसे ।
मुग्धे स्निग्धविदग्धमुग्ध मधुरैर्लोलैः कटाक्षैरलं चेतश्चुम्बित चन्द्रचूडचरण ध्यानामृतं वर्तते ॥९९॥

57. Verse no. 99 (on lust and passion) ‘Oh Kamdeo-cupid! Why do you waste your time and effort by aiming your bow of passion and lust at me? Oh cuckoo! Why do you waste your sweet melodies of spring upon me? Oh my sensuous beauty! Why are you hurting your eyes by glancing affectionately, suggestively and enticingly at me? For I am totally devoted to worshipping Lord Chandra Chuda (Shiva) and drink the nectar of meditation and contemplation.’

[Note :- The word ‘Chandra Chudamani’ has 2 components—
‘Chandra’ meaning the Moon, and ‘Chudamani’ meaning a gem worn in the hair on the head. Lord Shiva is known by this name because he wears the crescent moon tucked into the matted crown of hairs that he has on his head.]

कोपीनं शतखण्ड जर्जरतरं कन्था पुनस्तादृशी नैश्चिन्त्य मुख साध्य भैक्ष्य मशन निद्रा श्मशाने
वने । मित्रामित्र समानतातिविमला चिन्ताऽथ शून्यालये ध्वस्ता शेष मद प्रमाद मुदितो योगी सुखं
तिष्ठति ॥१००॥

58. Verse no. 100 (on life of a Sanyasi) ‘That Yogi (ascetic, a renunciate Sanyasi) has attained supreme happiness who wears a loin cloth and an upper loose garments made of tattered rags, who lives without worries, who happily

subsists on frugal meals received as alms or charity, who lives cheerfully and comfortably in a forest or even near a cremation ground, for whom friend and foe are equal, and who lives alone in a secluded place with all delusion and attachment destroyed. He is concentrated on the supreme self or Brahm. There is no doubt about it.'

भोगा भंगुर वृत्तयो बहुविधा स्तैरेध चायं मवस्तत्कस्येह कृतं परि भ्रमत रे लोकाः कृतं चेष्टितै ।
आशापाश शतो पशंति विशदं चैतः समाधीयतां, कामो च्छेवह रे स्वधामनि यवि श्रद्धेयमस्मवचः
॥१०१॥

59.Verse no. 101 (on transient life) 'Worldly pleasures and enjoyments, comforts and luxuries of various kinds, are all temporary and transient. But ironically, they are all the root cause of worldly life, of the cycle of birth and death. Hence, oh creatures, I fail to understand why you blindly run behind it. Verily, I tell you, free yourself from the trap of myriad desires and make your 'self' pure. Endeavour to merge yourself gradually (i.e., dissolve yourself) into your 'pure self' which is the self illuminated Atma. By doing so, you will annihilate all delusions, lusts, passions and desires.'

धन्यानां गिरि कन्दरे निवसतां ज्योतिः परं ध्यायतामानन्दाश्च जलं पिबन्ति शकुना निः शंकमङ्गे
शयाः । अस्माकं तु मनोरथो पर चित प्रासाद वा पीतरक्रीडा काननकेलि कौतुक जुषामायुः परं
क्षीयते ॥१०२॥

60.Verse no. 102 (on true bliss) 'To speak the truth, birth of only those sages in this world is meaningful who live in mountain caves and meditate upon the illumination of the supreme, transcendental Divine One who is omnipotent and almighty. The birds who are perched on their laps fearlessly sip at the tears of joyful bliss rolling down from their eyes.'

आग्रान्तं मरणेन जन्म जरया विद्युच्चलं यौवनं संतोषो धनलिप्सया शमसुख प्रौढाङ्गना विभ्रमैः ।
लोकेर्मत्सरि भिगुणा वन भुवो व्याधै नृपा दुर्जनैरस्थैर्येण विभु तयोऽप्युपहता ग्रस्तं न किं केन वा
॥१०३॥

61.Verse no. 103 (on transient life) 'In this world there is no one who lives fearlessly, free from harm from any quarter —life ends in death; playful period of youth gives way to old age; contentment is destroyed by yearning for wealth; lust and passions for women robs one of his peace of mind; evil does destroy virtues of others; forest is full of snakes (and other blood thirsty animals); kings are devoured by conspirators; and prosperity of any kind is short lived.'

ब्रह्मज्ञान विवेकिनो अमलधियः कुर्वन्त्योः दुष्करम्, यत मुञ्छन्ति उपभोग काञ्चक धनानय कन्ततो निष्प्रियाः । न प्राप्तानि पुरा न संप्रति न च प्राप्तयु दृढ प्रत्यायो, वञ्चा मात्र परिग्रह अन्यपि परम् त्यक्तम् न शक्ता वयम् ।१०७॥

62.Verse no. 107 (on true wisdom) ‘Knowledgeable persons with a clear conscious can achieve very difficult objectives/tasks; they succeed in abandoning the faults such as worldly attachments and enjoyments of sensual pleasure and gratification as well as the allurements of wealth and prosperity. They remain equanimous and detached from such things. On the contrary, there are people (who lack proper Gyan) who cannot give up the desire to pursue goals that could not be achieved in the past or in the present and their achievement in the future is most doubtful. How unfortunate it is!’

व्याघ्रीव त्रिष्ठति जरा परितर्ज्यन्ते । रोगाः च शत्रव इव प्रहरन्ति देहम् । आयुः परिस्रवति भिन्नघटात् इव आम्भो । लोकः तत्तः अपि ऽहितमाचर्ति इति चित्रम् ।१०८॥

63.Verse no. 108 (on transient life) ‘It is most bewildering that while old age menacingly threatens like a wild tigress, diseases attack the body like enemy in a battlefield, and the life is draining out like water from a broken pot — still people do not desist from sins and doing evil deeds.’

उन्मीलात्र्यवली तरंग निलया प्रोत्तुङ्गहीन स्तनद्वन्द्वेनोद्यत चक्रवाक मिथुना वक्त्राभ्बुजोद्भासिनी । कान्ता कारधरा नदीयमभितः क्रूराशया नेष्यते । संसारार्णव मज्जन यदि ततो दूरेण सन्त्यज्यताम् ।१११॥

64.Verse no. 111 (on lust and passion) ‘Oh men! If you wish not to get drowned in the river of worldly delusions, you should better avoid the river of beauty that surrounds you from all the sides. Its rolling currents will drown you like the intoxicating triangle of hairs present in the lower end of a woman’s abdomen. Pairs of sumptuous, hard and high breasts are sitting on its waters like the bird Chakravak (the ruddy goose) sitting on its waters to tempt you. Charming faces of women are blooming on the river like clusters of the lotus flower.’

इह मधुर गीतम् नृत्यम् एतत् रसो एवम् स्फुर्ति, परिमलोऽयाम स्पर्श इशा स्तनानाम् । इति हतपरमार्थे इन्द्रैः भ्राम्यभानः स्वबितकरण धूर्तै पंचभिः वनचितोऽस्मि ।११२॥

65. Verse no. 112 (on futility of pursuing the pleasures of the 5 sense organs) 'I am drowning, day and night, in the pond represented by my 5 wicked sense organs of pleasure and gratification. These rascals have made me oblivious of my own well fare and well being. Indulgences in them have put a stop to my own emancipation and salvation. It is because of these senses that I listen to enchanting music, watch dance sequences and taste a variety of tasty sweets and other delicacies. I'm intoxicated by attractive fragrances that go to my head, and I am too occupied by the female body. Say, how do I achieve emancipation and salvation?

गात्रम् संकुचितम् गतिः विगलिता भ्रष्टा च दन्तावलिः, दृष्टिः नश्यति, वर्धते वधिरता, वक्त्रम् च लालयते । वाक्यम् नाद्रीयते च बान्धवजनो भार्या न शुश्रूते, हा कष्टम् पुरुषस्य जीर्णव्यस्यः पूत्रोऽपि ऽमित्रायते ॥११३॥

66. Verse no. 113 (on old age) 'What a pitiful pain is old age! It's a pathetic situation when the face is wrinkled, the hearing is lost, the teeth come out and fall, the eyesight falters and is shrouded with cataract, the saliva drips from the mouth, the kith and kin do not respect a person, his wife does not bother about him, and the sad irony is that the son, for whom he had sacrificed all his life, behaves as if he was his greatest enemy.'

प्रशान्त शास्त्रास्रः विचार चापलम् निवृत्ति नानारस काव्य कौतुकम् ।
निरस्थितिः शेष विकल्प विप्लवम्, प्रपत्तुम् अनिविच्छति शूलिनम् मनः ॥११५॥

67. Verse no. 115 (on) 'I have given up various types of argumentative discussions and debates as well as discourses on the scriptures. I am done with reading interesting epics and other poetic works. My doubts based on false understating of things have been removed. Having done this, my Atma bows before the eternal Lord who holds the trident (i.e., Lord Shiva).'

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About the Author

Ajai Kumar Chhawchharia left home when he was approximately 29 years of age due to an inner call of his heart that told him to devote his life in the service of his beloved Lord God, Sri Ram. Worldly attractions did not enchant him at all. So, he didn't marry, and after his father's death he came and settled permanently in Ayodhya, the holy town in India associated with Lord Ram.

Presently he works as an honorary manager of a world famous Kanak Bhavan Temple at Ayodhya, and spends his time writing in English so that the world can access the wonderful nectar of metaphysical, spiritual and devotional philosophy that is contained in Indian scriptures for which they are so renowned.

His English Books published separately by a reputed publisher of India, the details of whom can be had by contacting the author on his email given below, include: (i) The series on '108 Upanishads' in five volumes having eighteen parts, (ii) Veda Vyas' 'Adhyatma Ramayan' in two parts, (iii) 'Devi Puran Ramayan', (iv) Valmiki's 'Adbhut Ramayan', and (v) 'Biography of Lord Ram' based on Tulsidas' books.

Genre of Writing: Spiritualism, Philosophy, Metaphysics, Religious, Devotional and Theological.

The author's Books are available for order online both in 'e-book' format and 'paper-back book' format at following websites—

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- (d) <https://archive.org> at the following URL:
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“Anthology of Sacred Hymns, Stotras & Mantras of Lord Ram”; (15) “Vairagya Shatkam” of king-sage Bhartrihari; (16) An Anthology of the Sanyas Upanishads-Parts 1 and 2; (17) “Kaag-Bhusund Ramayan” or the “Aadi Ramayan” based on Tulsidas’ Ram Charit Manas; (18) The Legendary Glory of Hanuman; (19) “Narad Bhakti Sutra”—Aphorisms for Devotion for God and the Principles of Love for the Lord; (20) “Shandilya Bhakti Sutra”—Aphorisms for Devotion for God and the Principles of Love for the Lord according to the illustrious sage Shandilya; (21) “Bhakti Sutra Mala”—A Garland of Spiritual Wisdom in the form of an Anthology of Aphorisms pertaining to Bhakti or devotion, love and affection for Lord God; (22) Glory of Lord Ram’s Holy Name, Sacred Mantras, Stotras & Hymns; (23) Saints and Non-Saints: Their Distinguishing Characters and Qualities; (24) A True Guru (Qualities, Importance and Need of a True Teacher, Preceptor, Guide and Advisor); (25) “Sundar Kand” of Ram Charit Manas; (26) The Story of Ravana and the Epic War of Lanka—Told in Slow Motion (based on, and will have the full relevant Text of, Ram Charit Manas, Adhyatma Ramayan, Anand Ramayan, Geetawali Ramayan, and Kavitawali Ramayan).

(B) Goswami Tulsidas Series: (1) Book 1- ‘Dohawali’; (2) Book 2- ‘Parvati Mangal’; (3) Book 3- ‘Kavitawali’; (4) Book 4- ‘Janki Mangal’; (5) Book 5- ‘Ram Lala Nahachu’; (6) Book 6- ‘Geetawali Ramayan’; (7) Book 7- ‘Vairagya Sandipani’; (8) Book 8- ‘Vinai Patrika’; (9) ‘Barvai Ramayan’.

Book under preparation:

(C) A full-blown English rendering of Tulsidas’ epic ‘Ram Charit Manas’ is under preparation. It will be a unique Book and an elaborate one, as it would run into many thousands of pages that would endeavour to explain each single verse of Ram Charit Manas in detail from different perspectives, with the aid of explanatory notes and references.

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